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1958
SEPTEMBER

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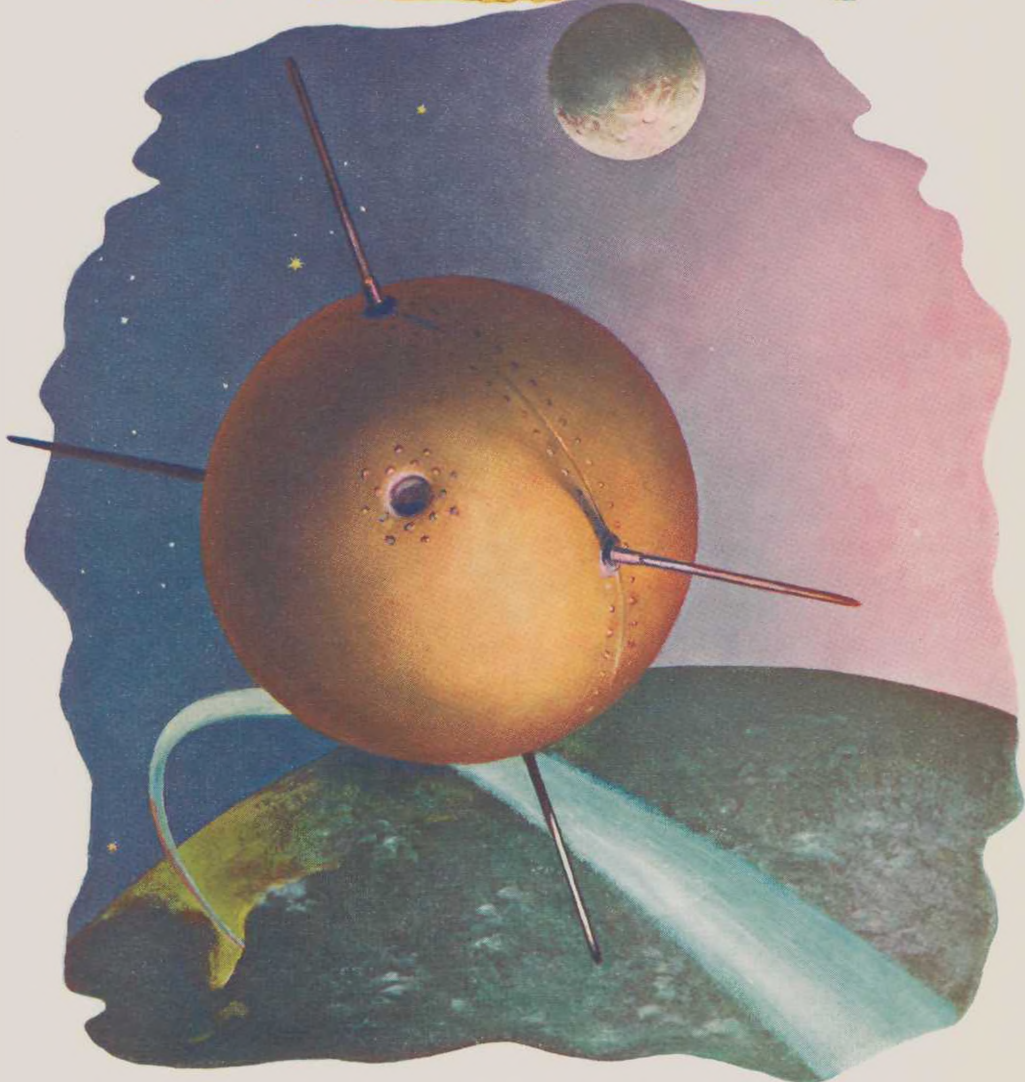
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George Fenzke, of Chicago, left, Grand Councilor of AMORC, officiated as Convention chairman at the recently concluded International Convention of the Order. To his right is the Convention Co-Chairman, Mrs. Frances Holland of Pomona, California. Both are conversing in Rosicrucian Park with Dr. Albert Doss of Cairo, Egypt, who was chairman of the 1956 Convention. Nearly 1000 members were in attendance.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH

THE SUPPRESSION OF KNOWLEDGE

By THE EMPEROR



HERE are two motivations which by various means have caused men to suppress knowledge down through the centuries. These are *ignorance* and *hatred*. Ignorance is blind to the value of knowledge and to the various forms in which it is expressed. This blindness, figuratively and literally, tramples priceless gems of learning in its headlong rush to acquire some evanescent bauble. This mental blindness of ignorance can perhaps be excused in those of the past whose lives had little opportunity for learning.

The passion companion of hatred is *malice*. And behind them lies unreasoning fear. One who hates must fear. He either fears that which he hates or fears his own inadequacies which engender within him hatred toward that which makes him conscious of them. The most virulent of all hatreds is that which arises out of fanatical religious zeal. Such zealots believe their doctrines and tenets, their theology, to have the exclusive frame of divine truth.

All contra ideas are thus regarded as blasphemous and as a demoniacal or satanical attempt to obliterate their teachings. They fear the power of different thought not only as being competitive to their own but often because they suspect the lack of cogency of the tenets of their own faith. The wrath and fury they display is at times nothing more than an attempt to fan the embers of their own devotion. Actually, it is a psychological response by which they try to assure themselves of their own righteousness.

It is quite understandable that not only those hated will be imprisoned and destroyed, but all that represents them, regardless of its intrinsic value. Knowledge gives men power to be other than what they are. To destroy that which conveys knowledge robs men of power and makes them more easily enslaved by a conqueror, regardless of his motive. Pharaoh Akhnaton (1375-1358 B.C.) who gave the world its first organized monotheistic religion, inspired by his revolutionary thought, brought about a complete transition in the art and literature of his time.

The magnificent city of Akhetaton, with its splendid works of art, was destroyed, upon his death, by the Theban priesthood. They had harbored a hatred for the young pharaoh ever since their god Amon was replaced by Akhnaton's sole god, whose symbol was the glorious sun.

Emperor Theodosius (379-395 A.D.) considered it his mission to stamp out all pagan religions and, therefore, strengthen the position of Christianity by removing their appeal. He issued an edict "closing all the great temples in the Eastern Mediterranean area." Today in Luxor Temple in Egypt we may still see where, under his orders, beautiful bas-reliefs and inscriptions were crudely covered with plaster and then upon this were put poorly painted Christian symbols. It was an attempt to suppress what one hated and feared, without regard for its possible cultural contribution to mankind.

The Emperor Justinian, less than a century and a half later, closed the great University of Athens and the schools of philosophy. The writings of

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the famed Plato, Aristotle, Anaxagoras, Zeno, and a host of others were condemned not on the particular content of their subject matter but because they were the works of non-Christians!

War on Libraries

Perhaps the most classic example of the suppression of knowledge was the destruction of the Alexandrian Library. Subsequently conscious of the moral turpitude of their acts, both Christians and Mohammedans have pointed the finger of accusation at each other. One account descends to us in the writings of the learned Abul Faraji. We are told that Amru, an Arabian representative of Caliph Omar, in the year 640 besieged the great city of Alexandria. The siege lasted nearly fourteen months before the city capitulated. Heraclius, Christian Emperor of Constantinople, did not send a single ship to the assistance of the beleaguered city.

Abul Faraji relates that Amru was more liberal and curious than his brother Arabs. The philosophic teachings and discourses on grammar of one Philoponus intrigued the Arab chieftain. He spent considerable time in conversation with the philosopher. Philoponus dared to entreat his conqueror, Amru, to give him a gift. This gift was one he held to be of inestimable value but to the barbarian Arabs it was contemptible. It was the royal Library of Alexandria! The staunch integrity of Amru caused him to refer the appeal to his superior, Omar. As yet the library was all that had not been pillaged by the barbarians. The Caliph is reputed to have said in his fanatical answer: "If these writings of the Greeks agree with the book of God, they are useless and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed."

The sentence, Abul Faraji has stated, was executed with blind obedience. The great scrolls and volumes of paper and parchment were distributed to the four thousand baths of the city. The extent of the library may be judged in that "six months was barely sufficient for the consumption of this precious fuel."

However, historians believe that this account by Abul Faraji was widely circulated to impugn the Mohammedans. Alexandria actually possessed two libraries, "one that of Bruchion, which

was destroyed during the popular tumults in the reign of Gallienus, Roman Emperor (263 A.D.); the other library related to the Serapeum, a temple of the city, was destroyed by Theophilus." Consequently, two hundred eighty years before Amru's invasion of Egypt, these valuable works disappeared.

The fantastic number of three million volumes were recounted to have been upon the shelves of the library of Tripolis. When that city fell, Count Bertram of St. Gilles entered the first rooms which contained nothing but the Koran. Presuming that the whole institution contained similar religious works, he ordered it to be burned as "the works of the false prophet of the Arabs."

The noted historian, Gibbon, relates the desolate state of the Alexandrian library after the Christians had destroyed it. He laments: "The valuable library was pillaged or destroyed; and near twenty years afterward the appearance of the empty shelves excited the regret and indignation of every spectator whose mind was not totally darkened by religious prejudice. The compositions of ancient genius so many of which have irretrievably perished, might surely have been excepted from the wreck of idolatry for the amusement and instruction of succeeding ages, and either the zeal or avarice of the archbishop might have been satiated with the richest spoils which were the rewards of his victory."

Isaac Disraeli, 19th century collector of unusual literary works and compiler of facts, says: "The Romans burnt the books of the Jews, of the Christians and the philosophers; the Jews burnt the books of the Christians and pagans; and the Christians burnt the books of pagans and Jews." Emperor Justinian proscribed the reading of the Jewish *Talmud*. There were similar edicts by French and Spanish kings and by a number of popes. All copies of the *Talmud*, the Jewish civil and canonical laws, were ordered burned. The Jews, however, persevering, were able to sequester a goodly number of copies and preserve them. However, in the year 1569 some twelve thousand copies were "thrown into flames at Cremona."

The New World was not spared a similar fate of the depredation of its



cultural achievements by religious bigots and the ignorant. Clavigero, Mexican historian, recounts that in early Mexico most of the records were in the form of paintings. The Catholic missionaries accompanying the invaders were afraid that the paintings which they did not understand concealed some superstitions. Consequently, they attacked the chief school of artists and destroyed it. Further, they had collected in the market place a little mountain of these beautiful paintings to which they set the torch. Still fearsome of a culture that they could not understand—or did not want to—they buried the ashes.

Clavigero further relates that later, realizing their error and that much could have been learned of the people and their customs from the paintings, the missionaries tried to collect information from the Indians. The Indians were indignant at this temerity and remained silent when questioned.

The ignorant are not always blind as to the representations of learning. They may identify something as an example of culture, as a product of learning, but they will then suspect that it may possess a latent evil power. They know it to be the handiwork of an intelligence that exceeds their own. To such ignorant it becomes an agent of the mind that produced it and they think of it as potentially dangerous. It is as though a thousand scrolls or books were a legion of superior beings who might in some way suddenly enslave the unlearned. For example, when Abdoolah of the third century of the Mohammedan era governed Kharassan, he was presented a manuscript which was a literary curiosity. Having been told that it was a poem by a great Persian poet, Abdoolah forthwith announced that "his country and faith wanted nothing to do with any other book than the Koran." Thereupon he ordered that all Persian manuscripts found within the circle of his government control be burned as "works of idolatry."

Not to be outdone in bigotry, Cardinal Ximenes retaliated against the Saracens (nomad Arabs). After taking Granada, ancient Mohammedan city, he condemned to flames five thousand

copies of the Koran, sacred work of the Mohammedans.

Isaac Disraeli, in his treatise on the subject, states: "The works of the ancients were frequently destroyed at the instigation of the monks. . . . They were indefatigable in erasing the best works of the most eminent Greek and Latin authors in order to transcribe their ridiculous lives of the saints on the obliterated vellum. . . . One of the books of Livy (Roman historian) is in the Vatican, most painfully defaced by some pious father for the purpose of writing on it some missal or psalter, and there have been recently others discovered in the same state."

Consumed by the fire of religious zeal which sought to exterminate everything pagan, Pope Gregory VII gave orders that "the great library of Palatine Apollo, a treasury of literature," which successive previous emperors had compiled, should be burned. The Jesuits were sent by Emperor Ferdinand to proscribe Lutheranism from Bohemia. They were convinced that, if a people were enlightened, they would not easily submit to tyranny. Consequently, it was deemed necessary by these Jesuits that the source of their enlightenment be abolished. "So they struck a fatal blow at their national literature. . . ." Every Bohemian book which they condemned was destroyed. The national tongue, the language of the people, was forbidden to them. Periodic visits of inspection of the Bohemian libraries by the Jesuits were conducted to assure them that their program was being observed.

The Puritans coming to the New World and very conscious of the oppression to which they had been subjected resorted in turn to extreme retaliation. They "burned everything which had popish origin." Catholic images and religious pictures were eradicated.

Many works of literature have been buried in garrets and cellars or destroyed by relatives of geniuses into whose hands they fell and who had no appreciation of their worth. It is told that many manuscripts of Leonardo da Vinci suffered in the hands of relatives. A collector, having found some manuscripts of Leonardo, in a spirit of generosity brought them to a descendant

of the great artist. It is said that the relative indifferently replied that "he had a great deal more in the garret which had been there for many years, if the rats had not destroyed them."

Persecution of Persons

Along with their creations, the authors of literary works forfeited their lives because they were in advance of their times or dared to have views opposite to the mass mind. Those whose lives were not taken were often persecuted and harassed unmercifully in their creative work by the stupidity and prejudice of the era.

- Socrates was punished with death because he dared to challenge the religious beliefs and morals of his time.
- Anaxagoras attempted to propagate the principle of the universal mind, a teleological cause that dwelt in all living things alike, and he was cast into prison.
- In later life Aristotle was subject to a long series of persecutions and is said to have swallowed poison.
- Heraclitus was forced to become a recluse and sever relations with his fellow-men because of their torment of him.
- The great mathematicians and early experimental chemists, such as Gerbert, the Arabian, Roger Bacon, and Cornelius Agrippa, were derided as magicians and demons.
- Abbot Trithemius developed as a hobby a system of stenography (shorthand) and published several works on the subject. His works were condemned as diabolical systems and he suffered a number of offenses.
- Galileo was accused of belittling the eminence of man. He was condemned at Rome and obliged to disavow publicly his statements of truth. "Are these my judges?" he exclaimed in retiring from the inquisition. The ignorance of his interrogators astounded him. "The priest confessor of his widow, taking advantage of her piety, pro-

cured the manuscripts of this great philosopher, and destroyed such as, in his *judgment*, were not fit to be known to the world."

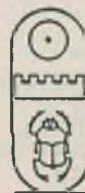
- Cornelius Agrippa, German physician and mystic, was compelled to flee his country and sacrifice his possessions because he demonstrated some principles of natural philosophy (science) which are now common knowledge to every school boy.
- Baruch Spinoza, a philosopher and a Jew, was born in Amsterdam where his parents sought refuge from persecution in Portugal. Though Spinoza was most religious in his philosophical concepts, they were beyond the comprehension of the masses. He was excommunicated from the synagogue and attempts were made to assassinate him. "For the most part he has been execrated by Jew and Christian alike as an atheist and foe to religion."

These are but a few of a vast host whose fate was the same.

Confusion of Values

In recent times we have been aware of Hitler's burning of books to suppress knowledge which was contrary to doctrines and ideologies he sought to promulgate. Currently we have religious sects who put upon an *index* of their own making the works of literature of which they do not approve; these literary presentations being faulty only in that they are not in sympathy with the religious doctrines of the sect. These religious sects not only prohibit the followers of their own faith from reading them but by *boycott* methods they seek to make such literature unavailable to the general public. They threaten and intimidate, for example, retail bookshops with the weapon of boycott, if the retail dealer displays any book of which they do not approve.

This religious intolerance extends to many Public Library boards where the clergy make a point to become members. Books of truth, of historical fact, or philosophical tenets of which the church may not happen to approve, are



arbitrarily banned from the shelves, regardless of their real value. Or, such books may be hidden in file drawers where readers cannot see them or find them.

This suppression is likewise manifest in modern motion-picture censorship. A recent example was the condemning, by the Roman Church, of the excellent motion picture on the life of Martin Luther. In some cities its influence prevented a showing of the film, which

was historically correct and morally not objectionable.

The same motivations which caused the suppression of knowledge from early times, *ignorance and hatred*, are extant today.

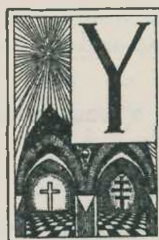
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From the Roots of Music

(Reprinted from *The Illustrated Weekly of India*, February 16, 1958)



YEARS ago, I would not have said—as I do now—that I am *proud* to be a Negro. I did not know that there was anything to be proud about. Since then I have made many discoveries.

They began when I was still a student. I came in contact with Russians at college. I heard them sing their native songs and was struck by their likeness to Negro music. What was wrong with our despised music if it was akin to the revered Russian? Had we a value that had been passed by? Were the outcast Negroes, who were struggling to assimilate fragments of the unsympathetic cultures of the West, really akin to the great cultures of the East? It was a fascinating thought.

I began to make experiments. I found that I—a Negro—could sing Russian songs like a native. I, who had to make the greatest effort to master French and German, spoke Russian in six months with a perfect accent, and am now finding it almost as easy to master Chinese. I discovered that this was because the African languages—thought to be primitive because monosyllabic—had exactly the same basic structure as Chinese. I found that Chinese poems which cannot be rendered in English would translate per-

fectly into African. I found the African way of thinking in symbols was also the way of the great Chinese thinkers. I found that scientists had been puzzled by the strange similarity between ancient African and Chinese art. I found that I, who lacked feeling for the English language later than Shakespeare, met Pushkin, Dostoevsky, Tolstoi, Lao-tsze, and Confucius on common ground. I understood them. I found myself completely at home with their compatriots.

Now, there is an important thought here. With the coming of the Renaissance something happened to Europe. Before then the art, the literature, the music were akin to Asiatic cultures. With the Renaissance, Reason and Intellect were placed above Intuition and Feeling. The result has been a race which conquered Nature and now rules the World. But the art of that race has paid the price. As Science has advanced, the art standards of the West have steadily declined. Intellectualised art grows tenuous, sterile.

This is a serious thought. To what end does the West rule the World if all art dies? Jesus, the Eastern, was right. "What shall it profit a man if he gain the whole World and lose his own soul?"

—Paul Robeson

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Prelude to Space Landings

By EVELYN HALL SMITH

THE Space Age has arrived. It emerged from comic book fantasy to reality with the projection of the first satellite into space. The common man, as well as the geophysicists and the governments of our world, is becoming more and more cognizant of the stirrings and whisperings heralding greater activity in and expansion into the outer space of the universe, much as the accelerated agitation of the tree leaves forecasts the arrival of a storm.

Signs of this awareness are bobbing up everywhere. For instance, with its December issue of 1957, the *Rosicrucian Digest* changed its cover from subjects of the past, such as "Islamic World" and "Out of the East," to "Space Exploration." The new cover depicts Sputnik, the Earth, and the Moon in large figures and, in smaller scale, the old Egyptian symbol of earth and sky, with man between. Walt Disney has recently presented TV programs on travel into space and visits on other planets. The comic books have long dealt with space men.

The scientists are now perfecting satellites for carrying man to the moon, while plans have been announced in the papers for "shooting" at the moon, with hopes of orbiting it and discovering what is on the other side. Incidentally, Eric Sevareid, in a CBS news broadcast, expressed opposition to this project unless our hands be clean. Imagination runs rife on every side as to the probability of inhabitants on other planets and as to their personal appearance. Studies of ways and means of



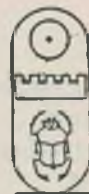
man's surviving the exotic rigors encountered on the moon, Mars, and other planets indicate the expectancy of space landings.

All in all, the present hour is comparable with that preceding the launching of a new era when Columbus dared to sail the seas on his rather exclusive assumption that the earth was round—thus instituting an exciting new world both as to geography and history. No longer are we tied to this "eyes-across-the-sea" epoch. Our thoughts and ears now are strained to-

ward the latest news on space travelling, and our eyes are turned to the stars!

As a result, a question arises. If the earth people are successful in their undertaking of reaching the moon and other planets, it goes without saying that the governments are prepared to meet the financial expenditures and to supervise the project, and the scientists are prepared in their knowledge and skill. But are the people themselves prepared mentally, emotionally, and spiritually to tackle this great field of exploration?

Everyone is becoming more attentive to the murmurings arising from different parts of the earth that the planets are inhabited. And why not? Surely, one does not assume that, out of the vast universe with its multiple heavenly bodies—galaxies, stars, planets—eternally manifested before our eyes and seemingly extending to infinity, this puny little earth planet is the only one chosen by the Divine Being to harbor intelligent beings. Books, magazine articles, and individuals with ex-



trasensory perception are beginning to declare that not only are the planets inhabited, but that these inhabitants are apprehensively watching our progress in the scientific field with growing alarm as to the destructive potentialities for us and *for them*.

Any mere layman can reason that in a great precision movement, as that which guides the planets of our solar system, the wheels within wheels of a clock movement, damage to one part would disrupt the harmony of all, bringing chaos commensurable with the impact. If one should blow up the earth with the hydrogen bomb, not only would we be extinguished, but the whole solar system would reel and rock, causing great catastrophes on the planets and suffering therefrom by any inhabitants. Shooting at the moon would not only damage the moon but throw the whole solar system out of balance—even our earth. All things in the universe seem to be inextricably correlated and thus affected by any variation incidental to a part of the whole. Therefore, those planets wise in the realization of this law of creation would do everything to safeguard themselves from our possible folly.

Little credence is placed in the possibility of telepathic communications from space or in any direct messages from saucer people alleged by the receivers. We are accustomed to gaining our knowledge through the five senses and preclude information acquired through a sixth sense—sometimes known as intuition, inspiration, hunch, or ESP. The weakness of extrasensory perception of parapsychology as a science is that the psychic experience cannot be repeated over and over for proof as in the case of a chemical formula. However, the future does seem to offer a more acceptable means for the masses to be convinced as to the veracity of the telepathic messages.

Interplanetary Ethics

There are scientists now who are mulling over an invention to provide mechanical means of communication with other planets. Thomas Edison was working on an invention to contact the spiritual world before he died. With the advanced knowledge gained through television, radar, and radio since the

time of Edison, mechanical communication with other planets should be easier to accomplish than the attempt of Edison. Mars, Venus, and Earth are near one another and could have more in common than they possibly would with the more distant planets. With communication established between these three, the earth could be warned by Mars and Venus as to the type of reception we would receive if we should care to do "star travelling."

Many people have claimed to contact saucer people. These claims are suppressed by government officials and the skepticism of the masses, just as the reality of flying saucers meets with unbelief. In assuming that flying saucers are a reality, our conclusion would be that saucer people of other planets are more advanced than we—if their means of flight through space is by the control of gravity. We should naturally assume then that these beings are friendly, or they would have destroyed us, attacked us, or harassed us. Therefore, there should be no fear of them on our part, but rather a seizure of the opportunity to show friendliness and cooperation—at least a display of the welcome mat. We could learn from them. However, they would have every reason to believe us hostile, since we have shot at and chased the saucers as they approached, never showing any signs of welcome or friendliness.

The Mystery Schools have always taught the truism, "As below, so above. As above, so below." According to this theory, no doubt the inhabitants of other planets would be not too unlike us in physical, mental, and emotional make-up. They would be capable of responses of love, hate, vengeance—also of fear, self-protection, and warfare. After Columbus's discovery of lands across the sea, practically all of them were wrested from the natives with much bloodshed, and in instances by a manner so selfish, ruthless, and macabre as to stamp the word *shame* forever upon the pages of history. Has human nature basically improved since that time? What will be our emotional approach, our motives, toward space people?

Eric Sevareid expressed an opinion as to these questions in the CBS broadcast referred to above: ". . . and it is

going to be a great pity if we advance upon the bright side of the moon with the dark side of ourselves, if the cargo in the first rockets to reach there is fear and chauvinism and suspicion."

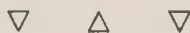
It would be well as a precaution for the earth people to accept quickly the possibility of landing on other planets, and with this future prospect feel the urgency to formulate a policy of attitude and conduct upon contact of another planet. The common man is forever crying out in the face of a crisis of great import and scope, "What could I, little me, possibly do to help in so gigantic a situation?" Well, here would be his chance. He could prepare himself as to peace in his own individual heart, peace with his fellow man on earth, and peace with a possible space man. We most certainly are evidencing negative qualities of greed, selfishness, and hatred of our fellow man currently on earth. We are in a state of chaos now because of our rank materiality, scientific smugness, and lack of spirituality with the latter's accompanying harmony, compassion, tolerance, and peace.

Will the inhabitants of other planets accept our presence on their domains with our warlike, exploiting, greedy, hostile attitudes? Hardly. We will either carry peace and well-being in our hearts to them or be thrown out on arrival, if not even destroyed. Therefore, logically we need to prepare a benign climate of mind and soul on earth now before we tackle other worlds—or fortify ourselves against a catastrophic ending of our earth as inflicted by planet inhabitants for their self-protection. Here indeed is the little man's opportunity to contribute toward the welfare of his own world and even other worlds. Let him activate himself to sowing seeds of peace within his heart, his home, his country. The harvest would surely be reaped all over the world from this individual, tiny beginning.

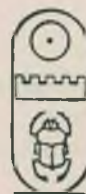
"As below, so above." We once had in the present level of our civilization the League of Nations and have, currently, the United Nations, to maintain peace in the world. Surely, among the planets which could exchange visits through space and likewise had progressed further spiritually than we, there would be some form of an interplanetary conference for keeping in line social relationships. Then most certainly we must cultivate friendly motives. We must practice the Christian traits of love and service toward our own fellow men before the space people could trust our attitude toward them in case of contact. We would most assuredly be too puny to buck a planetary league of any kind, single-handed.

Let's keep an open mind and attune ourselves to the whisperings presaging a space age of many worlds. Let's not scoff at *all* the reports and warnings of those who claim to have communications with the inhabitants of other planets without pausing for examination and consideration of the possibilities presented. These "sensitives" may be the vanguard of the one universe, as Columbus was the vanguard of our one world when he had faith in his intuition, inspiration, and extrasensory perception. Let's not repeat history in this instance. Remember that the inspired knowledge of Columbus encountered only the scorn of the masses. And who laughed last?

In conclusion, our goal is no longer limited to "one world." This is the Space Age. Our goal is now "one universe" with love and harmony among all worlds. And we must prepare as a prelude to our space landings this attitude of love, peace, and harmony as we advance through the exciting, thrilling dawn of the Space Age. What a provocative future! Yes, but let's leave for those to face it, our children, a heritage of goodwill toward our fellow men of *all* worlds—that our posterity may *survive* this glorious future.



Many men take an excursion from their faith only to return to it at the end of life, like a weary traveler coming home.—VALIDIVAR



Eyes Possess Power

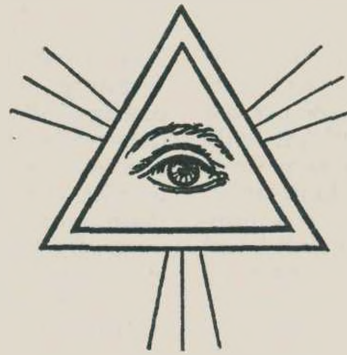
By JACK ROLAND COGGINS

SELDOM have I drawn my sword; my battles were won with my eyes, not my weapons." Napoleon, perhaps history's greatest military conqueror, spoke these enigmatic words. Josephine de Beauharnais, before her marriage to General Bonaparte, wrote: "His searching glance has something singular and inexplicable, which imposes even on our Directors; judge if it may not intimidate a woman." Heinrich Heine, while observing Napoleon ride triumphantly into Dusseldorf, thought his eyes were like the gods in Hindu legends: steady, flickerless, and motionless.

The great "warrior" was only one of many greats who possessed masterful eyes. Goethe, the German genius, was another, just as was the Indian Emperor Akbar who built a huge empire using his magnetic personality along with military power. Jesuit missionaries commented in their writings that his eyes were "vibrant like the sea in sunshine."

Women have employed the power of their gaze to dominate men. In this manner, it is said, Salome conquered King Herod, and Cleopatra enslaved Mark Antony. Such cinema personalities as Greta Garbo and the late Rudolph Valentino, through the medium of film and light alone, cast compelling glances which held audiences literally spellbound. Claude Rains, famed for his mysterious-type portrayals, still accomplishes this minor miracle. Yul Brynner's eyes have been called *overpowering*.

The eyes of the Russian Rasputin at times shone like "burning-hot coals." Portraits of Biblical characters often reveal eyes with a sharp, unwavering, dominating expression, placed there perhaps intuitively by painters. Yoga



doctrine proclaims that an accomplished yogi, or mystic, may be identified by the appearance of his eyes alone.

Self-Revealing

Edgar Allan Poe, American storywriter and poet, used the phrase, "The eyes are the windows of the soul." Does a person reveal his *real* self through

his eyes? Many keen thinkers believe so. As an example, Buffon, the great natural historian of the 18th century, concluded that: "The images of our secret agitation are particularly painted in the eyes. They appertain more to the soul than any other organ; seem affected by and to participate in all its motions. They explain them in all their force, in all their purity, as to infuse into other minds the fire, the activity, the very image with which themselves are inspired. The eye at once receives and reflects the intelligence of thought and the warmth of sensibility. It is the sense of the mind, the tongue of the understanding."

More recently, the late Lord Leverhulme, extremely successful businessman, explained that, "When interviewing job applicants, my first attention is given to the eye."

Receiving and Radiating

To the anatomists, the eye is a camera. Impressions are created by light waves reflected from external objects, then focused on the retina and photographed by chemical changes. Nervous energy transmits the "photographs" via the optic nerve to the brain where consciousness takes over the job of selection and interpretation. They think of the eye as a passive, receptive organ.

Recent scientific experiments, however, strongly intimate that the eyes are also a channel for an active, ema-

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nating force. Apparently, not only does energy as light enter the eyes, but also a measurable radiation, with *kinetic power*, leaves them!

In a scientific report entitled, *Les Radiations Humaines*, Raoul Montandon wrote about the mechanical action of ocular radiations. A subject, Mr. Jounet, by concentrating his gaze upon the needle of a zoomagnetometer, caused it to oscillate according to his will. Another experimenter, says Montandon, fixed his gaze upon metal rings (preferably gold, but also silver and platinum, etc.) suspended on a silk thread and caused them to swing as he wished. Still other experimenters were able to put into motion a copper needle which was suspended in a closed and stationary earthenware jar—using only the “magnetic gaze.”

Montandon concluded that “a field of magnetic vibration (from the eyes) is indeed a reality.”

Experiments performed by Dr. Charles Russ, M.R.C.S., at the Ophthalmological Congress held at Oxford during 1921, convinced many observers that *every* act of human vision is accompanied by an emanating force. A solenoid of fine copper wire was hung within a metal box by a silk thread. When a human eye gazed at the solenoid through a tiny opening in the metal box, it began to move, almost always away from the observer. Direction of movement could be reversed by transferring the gaze to the opposite end of the solenoid. Additional experimentation showed that movement caused by a simple gaze, that is, without *will* being exerted, was in line with vision.

In ancient Hinduism, the arms corresponded with earth, water to tongues, but fire, Nature's greatest energy, was linked to the eyes. A person's eyes, it was believed, expressed his inner attainment. Strict religious law instructs the Hindu Brahmin to throw away any food gazed upon by a non-Brahmin—and to wash the utensils immediately. In this manner, the inferior magnetism of the non-Brahmin is kept from pollut-

ing the more exalted Brahmin's vibrations.

This belief in the eye ability to project and impinge its energy upon external persons or objects is the basis of the belief in the power of the evil eye. Sickness, ill-fate, or even destruction could be forced unwillingly, and silently, upon a victim by the possessor of such eyes. In a similar manner, however, blessings in the form of understanding and health, as well as good fortune, could be transmitted. Even today, Sufi mystics of Persia employ a rite wherein a prepared aspirant permits an adept to gaze intently into his eyes, transmitting knowledge which is unspeakable.

Scientific Interest

While science ponders more deeply the mysteries of the eyes, it is beginning to take cognizance of, and to give some credence to, strange sayings of the past. Is “the light (energy) of the body . . . the eye?”—that is, does it flow outward through that organ? Reluctantly science must reply “apparently.”

“If therefore thine eye (gaze) be single (concentrated), thy whole body shall be full of light.” Countless investigators have spoken of an extreme lightness of the body, and a great effulgence of light, when engaged in fixed, but abstracted, gazing. The experiences of this form of concentration, called *Trataka* by Hindu yogis, have been called by Western experimenters: “relaxing, pleasant, energizing, and fruitful.”

What is the potential of concentrated vision? Science as yet is silent, but open-minded. We can only guess, and wonder at the strange statement in a Brahmin book of wisdom, the *Madala Brahmana Upanishad*: “When the spiritual vision is internal while the physical eyes are seeing externally without winking, this is the great science which is concealed in all the *Tantras* (Sacred Books of Power). When this is known, one no longer remains under the limitations of matter.”



Speaking much and doing little willingly inhabit the same house.

—A CROATIAN PROVERB



The 1958 International Rosicrucian Convention

By J. H. WHITCOMB, F. R. C.



THE Thirty-fourth Annual International Rosicrucian Convention began at 8:00 p.m., July 6, with a prelude of violin music by Frater James C. French, accompanied by Soror Mildred French on the piano and Frater Iru Price on the Hammond organ—in the Francis Bacon Auditorium.

Harold P. Stevens, of Ancaster, Ontario, Canada—Grand Councilor for AMORC for Eastern Canada—served as temporary Chairman and introduced the Emperor, Ralph M. Lewis, who addressed the assembly on "Modernizing our Concepts." Frater Lewis commented on the trivial and conveniently appealing conclusions that man has—known as opinions. He expanded upon those concepts which are beliefs, such as thoughts founded upon the prevailing evidences of our senses. In time, he said, we find that established ideas must give way to the preponderance of evidence provided by our senses.

Dwelling upon man's concept of God, the Emperor stated that we are prone to consider God as causal and as having both mind and substance. It is man's own mental picture of these qualities that is his symbol of God—a personal belief. He then discussed science, man's effort to consider the relationship of nature and things to himself. Without an understanding of these relationships man would be lost in a mass of heterogeneous things. We can only become important, he said, as we assimilate other things and ideas into our understanding. As philosophy is the love of wisdom, so science is the love of coherence. Just to expand human knowledge is not sufficient in itself. It is possible that all knowledge gradually embraced by man's mind might some day die with the human race. It is at this point that metaphysics, mysticism, and philosophy enter to justify the intellectual efforts of science—and it is here that the duty of AMORC lies.

George Fenzke, Grand Councilor for the West Central States, was introduced as Chairman of the Convention, and Soror Frances Holland, of Pomona, California, was named Co-chairman.

The Chairman presented the members of the AMORC Board of Directors and the Grand Lodge Officers who gave brief messages in their greetings. Adeline Graham, Director of the AMORC Latin-American Division, spoke briefly in Spanish.

In completing the evening program, Frater Fenzke read telegraphed greetings from Rosicrucian bodies throughout the world.

On Monday afternoon the first of two presentations of a beautiful, mystical allegory took place in the Auditorium. Similar to one presented a few years ago, this year's dramatic production was a story of Akhnaton, the great Pharaoh, who, together with his lovely wife, Nefertiti, introduced into his realm the worship of the One God. Rich in costume and scenery, the three scenes were self-explanatory and will long be remembered. A tape-recorded introductory explanation was given, the voice being that of the Emperor.

This year's science session was conducted by Frater Albert T. Doss, M.D., of Cairo, Egypt. His lecture centered on "The Living Cell," and the audience enjoyed the opportunity of exploring with him the magnificent functions of the cell, with its intriguing circulatory system and functions. Following his address an AMORC film on this subject further elucidated many of the points.

Later, a lively open forum came on schedule, with the officers of the Supreme and Grand Lodges serving on the panel. Frater James R. Whitcomb, Grand Treasurer, was moderator. The officers participating in giving answers to some twenty questions were: Frateres Ralph M. Lewis, Cecil A. Poole, Harvey Miles, and Rodman R. Clayson.

This year's special guest speaker was Dr. Oscar W. Juneke, noted anthropolo-

gist. He chose the subject, "What are Man's Basic Needs?" After outlining the major needs of man, he dwelt at greater length on the primary food elements of various peoples—caribou, salmon, buffalo, maize, arrowroot, tubers, guanaco, wheat and beef—explaining the economic and therapeutic importance of these foods to the various peoples of different eras and localities.

On Thursday, as usual, the Imperator presented the traditional mystical demonstration. After an organ recital by Frater Iru Price, the Imperator addressed the members on the subject of *projection*. Following his address, the assembly participated in demonstrations of this Rosicrucian principle.

Later that afternoon, they gathered to hear a discourse, "The Pattern of the Future," by Grand Councilor, William V. Whittington, of Washington, D. C. His message was particularly interesting because of his background as Deputy Assistant Legal Adviser for Treaty Affairs, of the United States Department of State.

Throughout the week the members enjoyed special demonstrations of many kinds. Repeated at intervals were the "Science of Color" experiments conducted in the Rose-Croix University amphitheater. Here were explored the effects of color on emotions and how we interpret colors in consciousness. Also presented regularly were programs in the "Theater of the Sky," the Rosicrucian Planetarium.

Each morning and afternoon began with an inspirational convocation in the Supreme Temple, affording a period of quietude and meditation.

In the Rosicrucian Research Library, members attending the Convention had an opportunity to see original books by Michael Maier, Robert Fludd, Francis Bacon, and other great Rosicrucian master mystics. Included also were historical Rosicrucian documents, such as charters and official correspondence and documents of authority, issued by affiliated sources and the Order in Europe, empowering the A.M.O.R.C. and granting it special rights.

A rare insight into the intricacies of Cosmic Law was presented in an address entitled "The Miracle of Law" by the prominent scientist, Dr. Walter

Albersheim. Dr. Albersheim discussed the concept of "miracle" and its place today, compared with science and Cosmic Law. He showed that to man's imperfect knowledge a new fact often appears miraculous, and man is then forced to widen his understanding to include the new phenomenon. His subject title indicates his final conclusion: the only real miracle lies in the marvel of an "immutable Cosmic Order—the miracle of Law."

Other special events included classes for the students of each Degree, a beautiful Rosicrucian wedding ceremony, and a traditional rite of inducting a Colombe into her sacred office.

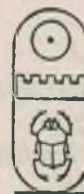
Among Friday's high points was an extremely well-received and timely discussion by Frater A. A. Taliaferro, prominent Episcopal clergyman of Dallas, Texas. He titled his subject, "Mystic in a Modern World," and pointed out how a student of mysticism can maintain a balance in the modern, complex world and be of the optimum service to it.

Frater James Crawford, Director of the Department of Instruction, discussed the handling of correspondence, showing dramatically how the AMORC staff deals with the thousands of letters which arrive in that department.

As has been customary in recent years, an enlarged program of events was presented in the Spanish language for our many visitors from Mexico and Central and South America. These included special Degree classes, Science of Color and Theater of the Sky demonstrations, and mystical convocations and initiations in the Supreme Temple.

Frater Jose Troncoso, head of the Spanish Editorial Department in San Jose, presided over a forum in Spanish. The mystical allegory too was offered in that language. The Latin-American members also attended the premiere of a newly produced AMORC film in Spanish.

On Friday evening the Convention Banquet closed the week's activities. This is always an occasion for good fellowship and sociability, and this year the hundreds attending were accommodated in the Exhibition Hall of the Santa Clara County Fairgrounds.



Following the Banquet, the members enjoyed the world premiere of the new sound-color motion picture produced by AMORC. This documentary film was photographed by the Rosicrucian Camera Expedition during its 1957 tour of historical sites in the Eastern Mediterranean area and is entitled *Aegean Odyssey*.

The traditional and lovely Rose Ball, presented by the Colombes of the Order, was held adjacent to the Banquet area.

This year approximately 950 members and delegates attended from all

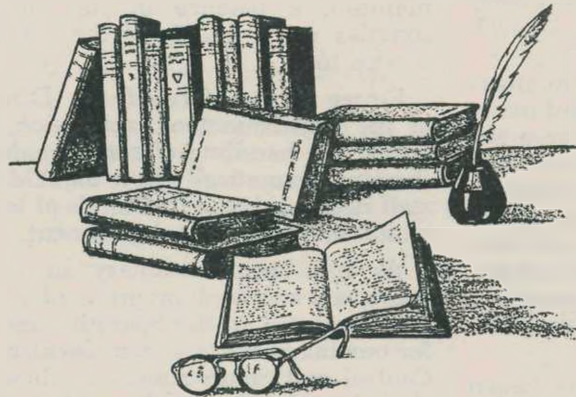
parts of the world, making this one of our largest conventions.

Each year, as more and more Rosicrucians converge on the Park for the week's activities, the planning becomes more intensive, insuring the Convention visitors of more and varied demonstrations, classes, and discussions, as well as of fellowship and pleasant surroundings.

Those who attended the Convention will be planning to return in 1959, and those who didn't attend have our warm invitation to begin making their plans.



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by M. W. Kapp, M.D.

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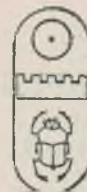
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GRAND COUNCILORS OF A.M.O.R.C.

Officers elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

At the 1958 Convention, the following men were elected to the Grand Council of the Order, for the term ending with the annual Convention of 1959:

NORTH ATLANTIC STATES	Joseph Weed 579 Fifth Avenue New York 17, New York
SOUTH ATLANTIC STATES	William V. Whittington 4700 Connecticut Avenue, N. W. Washington 8, D. C.
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366 Beeville, Texas
NEW ENGLAND STATES	Robert Wentworth 132A Russell Street West Peabody, Massachusetts
GREAT LAKES AREA	Harry L. Gubbins 2609 Hoke Street South Bend 14, Indiana
EAST CENTRAL STATES	Dr. Gisbert L. Bossard 4194 Canterbury Road N. Olmsted, Ohio
PACIFIC NORTHWEST	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C., Canada
LATIN-AMERICAN COUNTRIES (Except Argentina)	Carlos Nunez A. Apto. 26009, Admin. de Correos 44 Mexico 12, D. F.
CENTRAL CANADA	Ronald Scarth 155 Lyle Street St. James, Winnipeg, Manitoba, Canada
EASTERN CANADA	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
SOUTHERN CALIFORNIA	Albert Moore 2812 Elm Street Manhattan Beach, California
WEST CENTRAL STATES	George Fenzke P. O. Box 518 Wauconda, Illinois
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P. O. Box 1236 Port-au-Prince, Haiti
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
SOUTH AFRICA	Roland Ehrmann 14 Wendover Flats, Snell Parade Durban, Natal, South Africa



Her Pearl of Great Price

By NAOMI LEE DODGSON, F. R. C.

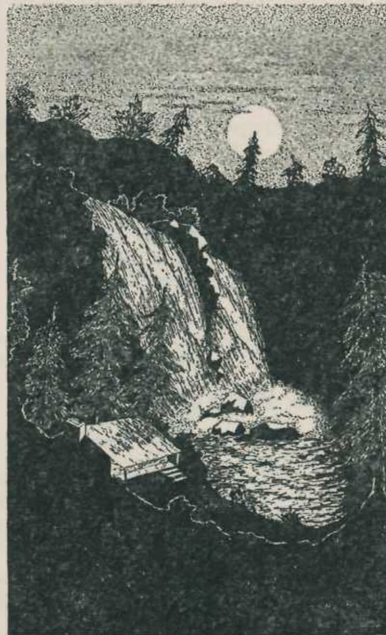
ISELDA lived in a valley all the days of her life. The valley was a comfortable place but it was a little dark, for it was surrounded on all sides by towering mountains—seven in number and rearing their heights to incredible distances.

No one had ever climbed these mountains and returned to tell the story. Some had gone far and returned weary and uncommunicable. It was as if they had left part of themselves in those regions.

As a child Iselda would look at the mountains and wish to climb them to the topmost peak. It was rumored that a great king lived there and Iselda yearned to see him. She constantly heard a voice call her in her sleep, and she liked to think it was this great king calling down to her in the valley.

Iselda was parted from her mother at an early age. She adored her mother and grieved over this separation. In the years that followed she constantly thought about the time when she and her mother would once more be together.

The years passed and they were reunited. It soon became apparent that the mother of Iselda's thoughts was not the mother of flesh and blood. Iselda had expected too much for any flesh and blood mother to live up to. So Iselda wept inside her being and tried not to show it on the outside. Finally one large tear fell into her cupped hand. Iselda looked at this drop and it was beautiful. It glowed with a turquoise light. She decided to keep it and placed



it in a glass flacon on a little table by her bed.

Time passed and Iselda fell in love with a young man and married him. In about a year she found that her husband was unfaithful and again she wept torrents of tears inside and tried not to show them on the outside. One huge tear of a beautiful rose-color fell into her hand and she placed this in her flacon.

She became a mother shortly afterwards and all the love in her being stirred with the advent of this helpless, little baby. She loved and worked for him

until he grew into a fine youth. One day he told her he was going away to live his own life and gave her brief farewell. She cried inside for many days, and one tear of a lovely lavender dropped into her hand; she placed it also in her flacon.

Iselda was quite mature now and she decided that she needed to help others who really needed her. She looked here and there for good deeds to do and was such a good do-gooder that people would all scurry away when they saw her coming. At last, she awoke to the fact that in truth you cannot help anyone. Again she was filled with sorrow and she wept tears inwardly. This time the one drop that fell into her cupped palm was of a bright yellow color and she placed it in the flacon.

Iselda heard about a wonderful school. This school taught great things to people who had a hunger for truth as Iselda had. She joined this school and was happy. These wonderful people were like gods. But, alas, she learned

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that gods sometimes have feet of clay. She learned that they were people and one should not expect people to be gods. This time she wept for many weeks and could not seem to get over this sorrow. One day a great tear of a delicate blue dropped into her palm. She placed the tear in the flacon with all the rest. Then she observed that the tears made one large drop of beautiful colors. Fascinated, she stared at this flacon for a long time. While doing so, she heard the voice calling her very loudly. She was sure it was the voice of the great king. She would try to climb the mountains to see him.

Looking around her humble house she wondered what she could take him for a gift. She had nothing worthy of such a personage. Her eye was drawn to the flacon. She decided to take him the one drop of vivid colors. It was the only thing that she actually owned. With this in her mind she went to bed that night, and she dreamed.

In her dream, she was climbing the mountains holding the flacon in her hands. Her climb was of remarkable ease. She literally flew. This astonished her for she had anticipated long tortuous travel.

Finally, she was nearing the seventh mountaintop. She knew it by the strange, melodious humming that she

heard and by the menthol freshness of the air. There was a feeling of expectancy, too, as if the king were waiting for her. Suddenly she saw him. He sat in the midst of a great assemblage of beings too beautiful to be described. The king was so splendid that his glory hurt her eyes. She hesitated as she drew near, but he stretched out his hand to her and she knew she must come. When she paused directly in front of him she could not look into his face.

Humbly, she raised the flacon and poured the large drop of color into his outstretched palm. The drop rolled around in his palm and a gasp of admiration went up from the multitude. The drop was a beautiful pearl while all the time Iselda had thought it a drop of tears. She now knew that she had brought the great king a gift worthy of his glory.

Bowing humbly she stepped backwards and began to fall off the mountain into darkness. She did not care, for she felt that all was finished. Suddenly angelic wings swept around her and tender arms bore her upwards. She heard a host of voices singing and the words were very clear. She could hear the king's voice clearest of all. They sang: "This is our beloved son in whom we are well pleased." And Iselda awoke.



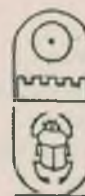
FOR YOUR BOOKSHELF:

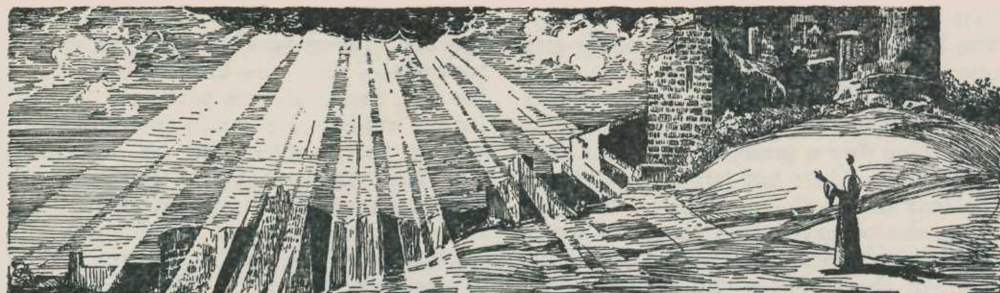
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The Eternal Language

By BRENDA ANDERSEN



DOWN through all the ages, nursery rhymes, fairy stories, and legends have been the means by which the essential lessons of life were implanted within the heart of every child.

Each of these imaginative adventures, told in story, rhyme or song, has a theme and a moral. Jesus taught us the secrets of eternal life by way of parables; Aesop spread the latest news of his day and the never-changing attitudes of good character by the use of fables; Shakespeare found "tongues in trees and sermons in stones" to educate the world with incomparable poetry and prose.

Thus were the ancient truths dressed in fanciful, imaginative, lovely garments and passed from generation to generation of children. The longer the story has endured, the deeper its import, the truer its message. That is why the Arabian Nights, Andersen's and Grimm's Fairy Tales, the irreplaceable nursery rhymes, and the oft-repeated myths and legends of every country will never die.

One lesson we are taught is that, in order to live the spiritual life, we must try to recognize the God (Good) within everyone. Virgil said, "Don't trust too much in appearance." Isn't a fairy tale a more pleasant way to learn this lesson? It is beautifully described in the simple legend of "Beauty and the Beast." Beauty, the princess, knew naught but love for all creatures no matter how they appeared. The Beast

was a handsome prince under a wicked spell. Translated into modern phraseology: Is not our Prince, our true self, held prisoner within our clay until goodness and love set Him free? We could make this fairy tale come true every day by letting love transform ugliness into loveliness.

Have you ever felt bottled up inside? Unable to express exactly as you felt you could? That is like the genie of the bottle in the delightful "Thief of Bagdad." Cast out into an ocean of experience, we too drift for years until, washed upon a restful beach, we finally summon the courage to release our "inner genius" and let it manifest in the world. Only then, just as in the story, can we too save the city and put the rightful King upon His throne!

"Aladdin and his Wonderful Lamp" is another tale for the heart. As Aladdin had to dig deep within the earth to find the magic lantern, so must we search our own depths to find the light that brings us the goodness of life. Aladdin needed only to rub the lantern to make his genie appear. We too must purify and polish our lamps to gain the strength and instant action of our own genie.

One hundred years ago *The Count of Monte Cristo* was presented to the world by Alexander Dumas. Publishers have been reprinting it ever since. Condensed and simplified versions have been written to suit every reader. It has been dramatized for stage, screen, and phonograph. It has been translated into almost every language and is on the "required reading list" of many schools.

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This book, on the outside a tale of political intrigue and hidden treasure and a masterful portrayal of human character, is underneath a narration of the journey every soul must travel before it can find its true worth.

Like Edmond Dantes, we all spend years in a dungeon of fear and worry and darkness. Placed there by our own innocent ignorance, it is only as we gain wisdom and understanding that we can find the way out and overcome the treachery in our own little world. Monte Cristo, in the story, is the tiny uncharted island containing the greatest treasure on earth; and within each of us is the Christ, the island where our treasure lies buried too.

The theme of every story rises from the soul of its creator. The listener hears with his soul too, taking unto himself that which he has need of. The bards, the minstrels and tellers of tales, may not have known the deep truths they were transmitting to others, but like sons of Aquarius pouring the waters of truth upon a thirsty earth, their words flow on in silver streams to fill each individual fountain of knowledge. It is this conversation between fellow-souls that makes a story live.

In the Bible, Paul said, "Now we see in a glass darkly . . ." Those were words for mature minds. The same lesson tailored for tots says, "Mirror, mirror, on the wall, who is the fairest one of all?" And, according to the story, the magic mirror always returned the same answer to the queen: "Fair and lovely though you are, the princess is lovelier by far."

We all are children in our Father's House, seeking to reflect Him perfectly. The beautiful princess can be likened to our inner self, the queen to our outer personality, and the magic mirror, which reflects both, the world in which we live. And just as in the fairy tale the princess was hidden deep in a dark forest, so do we hide our true beauty in a gloom of doubts and under shades of over-hanging fears. Every day our mirror tells us that we, too, could be "lovelier by far."

In a world where the only thing that's certain is change itself, the timeless quality of these stories is a constant source of wonder. This must be due to the truths on which they are based and these basic truths appeal to the simple heart. After all, isn't life itself very much like a fairy tale? The future is a wish, the past a dream, and the present the merest interval between. The Real is invisible and the form is impermanent, while our thoughts can travel on magic carpets according to our desire.

You may remember the story of "The Emperor's Clothes," the "invisible" garments which he was assured could be easily perceived by the wiser, the more discerning of his subjects. Naturally, the emperor would not admit that he could not see them himself!

Perhaps, like this story, only the mind of a child can really see the truth in all its simplicity, divested of false wrappings. And since truth endures forever, so also will the fairy tales endure forever, since they speak the language of truth.

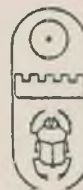


NEW GRAND LODGE OFFICE

The Board of Directors, seeing the need of a new Grand Lodge office to accommodate the new and increasing functions of the A.M.O.R.C., did by resolution on the date of Tuesday, July 29, 1958, establish the office of Grand Regional Administrator.

The Grand Lodge officers are now four in number. The amendments to the Constitution of the Grand Lodge of the A.M.O.R.C., setting forth the duties and functions of this new office, will appear in the next printing of the Constitution and Statutes.

The Board of Directors, upon the above mentioned date, with the authority vested in them, unanimously appointed Arthur C. Piepenbrink as the Grand Regional Administrator. We welcome Frater Piepenbrink as a new Grand Lodge officer.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

THE AIR WE BREATHE

By CECIL A. POOLE, *Supreme Secretary*



We live in an immense environment of which we are relatively unaware. It may be that man at present is more alert to his surroundings than he was many years ago, but even today the air in which he exists he accepts merely as a manifestation of space. Although in recent times man has learned to utilize air, by harnessing it as a means of communication and transportation, he still thinks of air, insofar as his day-to-day behavior is concerned, as a nonexistent entity. In other words, we look through air and we move through air as if it had no actual existence.

All that we do seemingly takes place in an area which, while occupied by air, does not restrict our normal behavior. We are conscious that we breathe but seldom direct our attention to the process. We would immediately become conscious of air if for any reason a part of it were denied us. This awareness comes about if we are at high altitudes or confined in very small areas where the supply is limited or otherwise inadequate.

Since life absolutely depends upon air, it might be well for us to consider its value. Certainly, air has a value because, as far as we know, all living things directly or indirectly find air essential to their existence. The physical structure of man, as well as many

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other manifestations of the animal world, is such that air is essential not only to growth, but also to being. Breathing is a necessity, and yet it is practically ignored because in our minds it is seemingly synonymous with space. Therefore, it is well for us to consider that, in our assigning of values, one of the most valuable things associated with our existence as a living entity is air, a comparatively nonmaterial thing. Man does not attempt to acquire it nor does he seek to preserve it.

The value of air is not alone in its nature and composition. According to chemical analysis, air is composed of various chemical elements in gaseous form. These essential elements are necessary for metabolism, for the proper functioning of life. Its nature is, therefore, somewhat material; and, insofar as its chemical composition can be established, air is to an extent a material element. However, there is more to it than the material components which can be analyzed in a chemical laboratory.

For centuries, many philosophical schools, among them the Rosicrucians, have taught the importance of breathing and the proper type of breathing. Life, which is manifesting in a physical body, enters the body with the first breath, and leaves with the last breath. If the same chemical elements as are contained in air were placed in the body by some other method, they would neither produce nor sustain life; therefore, it is logical to assume there is something in the air besides the chemical elements that can be analyzed on a physical basis. Air carries the function of life. It carries those essential elements which cause life to be.

An illustration was brought to my attention many years ago that emphasizes this fact. Everyone who has ever lived in the country or on a farm is familiar with the process of grafting and budding. A scion taken from one tree is placed properly in the limb of another tree. It takes life. It grows. It produces a new limb. The graft on the tree is complete. The graft, the limb that grows from that new shoot, produces of its own nature. In other words, all the fruit on a tree coming from a graft is of the nature of the original graft, not of the tree to which

it is grafted. Where does it obtain its individuality? How does it maintain its difference from the parent tree that causes it to survive?

There is only one explanation. The individuality is derived from the air. The tree branch which grows from the graft derives from the great environment of air about it some element that causes it to be able to perpetuate its own self irrespective of the fact that the roots of the tree upon which it feeds are of another species or variety. So it is that man draws upon this environment of air which exists around him. The nature of his being is modified and maintained by the air he breathes.

In surviving in this world, man should be conscious of the importance of air not only as a chemical element, but as a constant reminder in every breath he takes that he is renewing the essence of life itself, an essence existing in the universe and connecting him directly with those phases or manifestations of the universal forces which are not to be found about us as solid material objects.

If the air has such value to us, then certainly man should consider it a sin to pollute it. In this valley where Rosicrucian Park is located, we were, until a few years ago, proud of the blue skies and clean air. Now as we look out toward the hills on either side of the valley, we frequently find a brownish tint composed of the impurities that reach this valley from the commercial areas within and about it.

All cities have the problem of smog, the modern word for describing air impurities. Man should think more of his total environment and less of the environmental factors which he wishes to acquire in terms of wealth. He should realize that if the air he breathes becomes inadequate, then all the gold and material possessions which he may be able to accumulate will be of no value because the air which he ignores in his daily life is his contact with life. Without life, material values cease to exist for the individual who hopes to achieve them. This is another lesson that should be impressed in man's consciousness as an indication that the final and ultimate values lie outside or at least on the periphery of the material world.





How Must We Live?

By MARIANNE B. SZELL KUBELIK



To attain our aim in evolution we have to live naturally. Everything is good that is natural, recreating heart and soul; and everything that is corrupt is bad. Everything is good, that our conscience approves. It is common sense. Only he can become a true mystic who is his own master. Everything that blunts the body is to be avoided, and also all things that debase the spirit. Every unnatural craving or feeling is destructive, and hence devilish.

Thus alcoholic liquors and other drugs, such as opium, morphia, cocaine not only undermine and destroy the organism of our earthly body, but they hamper also our spiritual consciousness and prevent the awakening of the soul. Although his spirit may be otherwise "intelligent and active"—a man cannot become a master, so long as he indulges in alcoholic drinks, if he is fond of them and uses them frequently. The sick may of course take cognac or strong wine on the expressed prescription of the physician, in certain special cases.

When we are fatigued after a great work we should not do anything, not even think, but should seek real rest and deliver ourselves up to the original source, to the sea of "ether," in order to receive the fluidic force of the "empire of life." We should bask in the invisible sunrays, in the blissful elixir of life.

One who is a prey to envy may also receive, is able to receive, in his soul the fine forces vibrating around him

and awaiting the chance to help him. Disbelief, despair, jealousy, fear, and sorrow are nursed by egotism, as they strive by means of the spirit of negation. Doubt increases their sorrow. The noble truth of sorrow is here vilified into false, selfish sorrow.

If people were able to realize how many innocents are poisoned by the germs spread by envy, fear or jealousy, not only lover's jealousy, but also jealousy evoked by the call of profession, by progress, by the struggle for life and vanity—if they could grasp the cruel will of that power, which is hidden under a ridiculous, unfit garb, by scorn and contempt, making it antipathic to the force of imagination—they would surmount these ignoble feelings.

How can feelings be extirpated, abolished, or changed? By remelting, by re-casting them.

The feelings are ever seething in the furnace of our soul, which is fed by the vibrations of our heart (our inten-

This article is a translation from the book, *The Lure of the Unknown*, by Marianne B. Szell Kubelik. The author is well-known in Europe as a writer on occult subjects. She is the widow of Jan Kubelik, who attained world fame as a violinist, and is the mother of Rafael Kubelik, known for his association as musical director at the Royal Opera House, Covent Garden, London. Also, he recently appeared as guest conductor with the New York Philharmonic Orchestra.

tions). Ideas liable to provoke bad results consciously are to be considered as poisonous food for the hungry, thirsty spirit of our soul—that is to say, our Self. They are either to be purified or heated to white heat, or liquefied, to achieve a blending with nobler sentiments, in order to transmute them into gold, to liberate them from the slag; or we may make harmless that spiritual germ by casting it out, by forgetting it; we throw it into the water of Lethe.

Thus Lethe is a spiritual, invisible stream, containing everything ever forgotten by all of us. It is enough for the spirit to awaken to consciousness, and he may see everything in the water of that stream, if he chooses to do so. However, deeds cannot be undone, cannot be annihilated. We have to wade through the waters of Lethe, swim or soar across them.

A few words more about envy. Envy is a curse, the damnation of the dark, bad elements, which is cast back on the invidious ones. It furthers the envied one; it serves him, since the devil is also the servant of God. We therefore unwittingly serve the person we envy, and become his servants. Earthly life is ruled by delusion, and so even if a backward, envious human spirit listening to the suggestions of the devil succeeds in repressing for a while the envied higher intellect, the individuality cannot be subjected for a long time.

Even if this miserable game succeeds seemingly for the whole period of an earthly life on the stage of Maya, intriguers playing in this world are but soap bubbles; they are unimportant in the real world of Life, since as corrupters they inscribed their wickedness only into their own substance and their own deeds will teach them later, punish them, and finally shake them out of the chaos of wickedness and envy.

Never lose heart! Trust your spiritual force, but be not overconfident. The false worship of the flatterer is irrelevant; do not believe everything blindly. Your compass on the sea of life must be your own plain conscience, your own force, your Muse, if you have succeeded in awakening it out of this lethargy. If you have a great character, living in evolution, you benefit from much good will from higher Intellec-
tels, who love you and watch your

steps; and you need not fear. You cannot fare badly in real Life. If the crowd of the jealous ones want to repress you, do not lose heart! You will later come into your own again.

Many men of genius were destroyed through the ill-will of others, because they allowed themselves to be hypnotized. They drew back, out of shyness or modesty, although it was cowardice for them to let themselves be misled in their progress; they believed and accepted other people's malicious remarks about themselves.

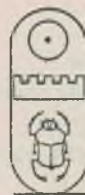
They are truly devilish the men and women who, out of selfishness, attack from behind those who have progressed further, the brave trusting ones, in an effort at destroying them, at pulling them down, with lies and calumny. By abusing his talent, they strive to paralyze the ambition of the genius, but the obscuring of his star through envy does not hurt him; the one causing it by his malevolence will be punished.

Woe to him who ruins or intends to ruin the talent of his fellow-creature for his own advantage! Everything he wished for, or did, to his innocent victim will be fulfilled on himself in the true Life. This is an occult Law, but one which is apparently not generally known.

True talent reappears again despite opposition, because true talent cannot be kept down. Sooner or later it succeeds in reasserting itself, and its star will shine forever on the sky of recognition.

Envy is futile—genius becomes immortal on earth. We cannot help the jealous ones who wrought evil. They will be helped only by the force of the punishment which they have provoked by their sinful thoughts and intrigues. Under such very cruel punishment in subsequent rebirth their spirit reawakens. They repent of their envious actions; they reform—to be liberated at last in the evolution, and enabled to continue their true life until they reach Nirvana.

He who has ambition must fight; he cannot retreat. Once we have kindled the holy feeling in our heart in the shape of a fine, noble talent, we must develop and exercise it; we must increase its power under the will of our own consciousness.



The Divine Law of Compensation

By DR. H. SPENCER LEWIS, F.R.C.

(From *The American Rosae Crucis*—April 1916)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



As surely as light dispels darkness and the planets move with exactness in their orbits, so does the immutable, Divine Law of Compensation operate in the affairs of man as well as of nature.

"As ye sow, so shall ye reap" is only part of this law. It should also be said that as ye fail to sow, so shall ye fail to reap, and that which ye would sow if opportunity permitted shall be reaped in the same measure as was the strength of the desire.

The Law is simple in its fundamentals. The conservation of all natural forces and of nature itself will demonstrate the material manifestations of the Law.

Had it been possible to have weighed every ounce of earth and water on this planet 5,000 years ago or 5,000,000 years ago, and to do so this year, one would find that there has been no change made in the amount of earth or water in the interim. Yet coal has been extracted from the crust of the globe by thousands of tons monthly and consumed and reduced to a less bulky and less weighty substance. Heavy, massive trees—entire forests—are cut down and reduced to fine, lightweight ashes each month. Oil and water have been drawn from this sphere and consumed without leaving a material residue. Why then has not the earth—this old planet—become lighter in weight?

It is an interesting speculation, but ere one ponders long, one is confronted with the almost incomprehensible fact—that the Law of Compensation, working through the laws of conservation, brings about an EQUALIZATION, a restoration, and an actual, material compensation. For every ounce of matter

apparently destroyed, nature provides an ounce of apparently new matter. Thus equalization is ever active.

The same Law operates in the immaterial world. The Law of the Conservation of Energy is a well-recognized law of physics. Energy, like matter, is never destroyed or lessened in its correct measure. Energy may be changed in its nature, in its physical form, in its manifestation to our objective faculties, but in reality its existence remains.

One of the most potent forms of energy most commonly considered as a force is electricity. In our homes certain mechanical meters measure the amount of electricity consumed in producing light or power. These meters proclaim that we have consumed, actually used and destroyed, so many units of the power, for which we are asked to pay—to make compensation.

In truth, the electricity utilized in producing electric lights is neither consumed nor destroyed. The meters register the number of units or amount of current power, or energy, which passes through them. This current reaches the fixtures, enters the electric bulb, and there is transformed into another form of energy or force—light vibrations. These vibrations are just as powerful, just as forceful and energized in their



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way, as were the units of the electric current from which they were derived. And like the electric units these light vibrations—units of light—can also be measured and registered.

We may boil water until a gallon is changed into steam which rises into the air, condenses into thin vapor, and disappears into nothingness—seemingly! But we have not destroyed the water, nor has it lost any of its power. One gallon of water passing over a rock and falling upon the paddles of the mill wheel acts as a power, a force, to turn the wheel some measurable fraction. In boiling the water we destroy neither its material existence nor any power resident within it. That same gallon of water when turned into steam in a proper container, with certain mechanical features, will exert its power and energy in any directed channel, and perhaps more forcibly and efficiently than in turning the mill wheel.

And as the steam passes off into the air its seeming disappearance is due to its condensation into small particles, infinitesimal drops of water, a veritable mist of moisture, which drops to earth and finds its way to the larger bodies of water. Thereby water returns to water and the Law of Compensation is satisfied.

In Affairs of Men

And man, who is both material and immaterial, natural and supernatural, matter and spirit, is subject to these same laws.

It is given unto man to perform and fulfill a certain function in this world. Like substance and energy, man is subject to the Laws of Compensation and Conservation.

It was decreed by God that man should live. God gave to man the ability, the power, the energy, to utilize the products of nature to maintain life. He gave to man the first breath of life, but demands that the second breath shall be earned. In exchange for the life force which God placed in man, man shall give back to nature an equal amount of force, or energy. And—so decrees the Law—as man gives unto nature, as he compensates nature, so shall nature compensate man.

Man is created in material form with Divine power and energy. He is cre-

ated perfect. If his gradual development—either before or after birth—is imperfect or defective, it is because the Law of Compensation makes it so. Imperfect man—imperfect creation of any kind—in material form, is the result of imperfect production of man.

The ideal man is created to work and return—compensate—for all that God provides in nature. If man, for one hour, for one day or one month, fails to carry out his obligations, he is made to compensate through suffering. If man does not compensate WILLINGLY in one way, he is COMPELLED to compensate in another.

When man fails to return the good things to nature which he can give, when he fails to use his power, his abilities, to produce a compensation to nature, or to man, for what he has received, he will no longer receive from God, nor from nature or man.

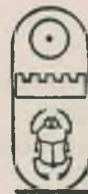
Man shall be joyful and cheerful. He shall likewise make others happy, for what joy and cheer he has received. If he fails to pay his obligations, joy and cheer will come no more to him. If in return he gives, produces, instills, sows sorrow, sadness, grief, misery, and anxiety, he shall in turn REAP SORROW, sadness, grief, misery, and so on.

Nature works and manifests through exact, Infinite, ever-perfect laws, rules and operation. If man violates, wilfully, any of these laws, nature rebukes him, repays him, compensates him, with the suffering from his acts. If man, unmindful, violates any law of nature, nature in return teaches him the great lesson of compensation, through a practical demonstration of her inviolate rights.

As to Wealth

If man is blessed at birth—or suddenly or slowly thereafter—with wealth, then nature expects that in the USE OF IT he shall compensate nature and produce in others, AND FOR OTHERS, that blessing which he has received. If man fails to make proper compensation, nature will deny unto him complete and final joy from his wealth.

It is interesting, in this respect, to note the Rosicrucian teachings in regard to the illogical claims of fanatical socialism. I will diverge and touch on this important point, for while Rosicru-



cians are active workers for the principles of universal brotherhood, and believe in many of the present-day doctrines of cooperative activities, they do not tolerate the unreasonable demands of the aggressive Socialists who ask that "he who has shall divide!"

William H. Hile, in his great, SYMBOLICAL and captivating book, *The Ostrich for the Defence*, says:

"Learn to serve thyself and in doing so thou shalt serve others; learn to love and love shall be returned to thee; fellowship between men and man's oneness with God—such precepts and thoughts are to sum up the religion of Tomorrow."

In that one thought, "Learn to serve thyself and in doing so thou shalt serve others," is the whole key to the problem of the disposition of one's abundant material blessings.

Regardless of the cause of one's fortunate position in life—whether through planetary influences one is born wealthy or suddenly acquires wealth, or whether he obtains it through personal endeavor, by the "sweat of the brow," it is a fact that wealth—material possessions in abundance over one's actual necessities—is given to one for a definite purpose. It is a compensation from God and nature to mankind that those who deserve it may be compensated. He unto whom the abundant wealth is given is selected to be the medium of distribution—the distributor of nature's compensation.

But—mind the Law—one cannot fulfill nature's demands by taking the abundance and giving it away, promiscuously or always even selectively. Nature cannot be compensated by dollars and cents. These things are man-made mediums of joy, happiness, sustenance, and so forth. But nature demands that the requisites, not the medium, shall be returned as compensation. . . .

To serve others does not mean to give lavishly right and left, neither does it mean to, through discrimination, judge our fellow men. The good for others must be done through the road of self-help, to assist the individual to self-reliance by easing and relieving the mind of the burden pressing upon it.

If a man so disposes of, or UTILIZES, his wealth that he serves himself WELL, he will serve others well.

The miser who disregards the great Law and hoards his abundant blessings, clings to his wealth and spends not, is denying to nature her just compensation. He is holding great riches—life, food, shelter, money—selfishly, refusing to make a return. Nature, however—through the law of conservation—is not cheated, but the miser is cheated. He shall pass on, without the true happiness and joy that might have been, while his wealth will remain—hidden, perhaps, for years—to compensate eventually those who deserve.

Another man may suddenly come upon this hoarded, hidden wealth. He may be a laborer whose toil unearths the fortune in the bowels of the earth where it was buried. Shall he feel free of the duty of compensation? Is he not to be the medium for giving unto others the compensation which the former possessor failed to give with this wealth? Or, is he truly an individual freed from all debt to God, nature and man, and therefore, entitled to a selfish possession of this money?

Or, if a relative of the miser acquires the accumulated, hoarded wealth by process of law or by testament, is he, too, free from all obligations to God, nature, and man?

One will not find the answer to these questions in the demand that man "divide his money with those who have not."

Would the miser be serving himself well were he to learn the Law and its great lesson and, even at the last year of existence, start to spend his wealth lavishly, not in debauching or by violating the laws of nature and the principles of true compensation, but by building or buying a good home, furnishing it comfortably, providing for himself, and those with him, good food and clothes, buying a yacht, an automobile, and a carriage and having well-paid employees to manage these, and by buying flowers, attending musicales, founding charitable institutions, encouraging medical or scientific research, etc., etc.?—Yes, if the miser were to do those things, he would be serving himself WELL "and in doing so would serve others," and thereby be complying with the Law of Compensation.

Think of how hundreds might be benefited by one man's wealth in this

wise. Think of the joy, the happiness, the comfort, the hope that would be instilled and maintained in many hearts and souls by one man's attempt to serve himself WELL.

But—if the same amount of money were divided among many and given in lump sums it might soon be gone, foolishly used, and though some others would eventually receive good from it, those to whom the money was originally given would not receive all the joy and happiness and good possible. The giver might never know of what good was accomplished, and thereby he would fail to receive the happiness and joy he deserved.

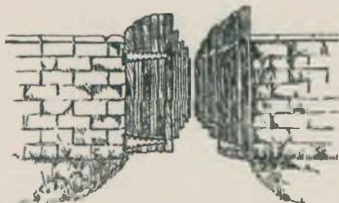
The Immutable

The Law says: for every hour of pain that you cause to another, for

every moment of grief that you bring upon another, thou shalt suffer some time—now, in this life, or in thy next incarnation. For every good deed thou shalt be compensated in nature's own way with a like act. For every evil thought thou shalt have suffering accordingly. For every destructive thought thou shalt be reduced accordingly. For every constructive thought or act thou shalt be rejuvenated and uplifted. For every gift thou shalt make return in goodness. Nothing is lost, nothing forgotten, nothing completely consumed. All things shall be equalized, not at the great judgment day, not at some distant time, but at the setting of each sun, at the tick of each minute—NOW! God has ordained it so.



FOR YOUR BOOKSHELF:



"A Thousand Years of Yesterdays"

by H. Spencer Lewis, Ph.D.

Here is a book that will tell you the real facts of reincarnation. The story is a revelation of the mystic laws and principles known to the Masters of the Far East and the Orient for many centuries. You will marvel at the manner in which these principles are brought out. Price, \$1.90 (14/- sterling), postpaid.



POSTAGE RATES IN THE UNITED STATES

We wish to call the attention of members, residing in the United States and its Possessions, to the increase of first-class postage which became effective August 1. Will you please determine the amount of postage needed on your letters directed to Rosicrucian Park. First-class mail now requires four cents for each ounce, and air mail seven cents for each ounce. By ascertaining the proper amount of postage for each letter, you will save yourself and us delay and inconvenience.





An international convention lingers happily in the memory—especially if it's one at Rosicrucian Park. The 1958 one was well calculated to be newsworthy. . . . The A and B sections have become standard procedure.

They assure everyone the opportunity of attendance at all major events. . . . Outstanding addresses were given by Albert Doss, M.D., of Cairo, Egypt, "The Living Cell"; Dr. Oscar W. Junek, anthropologist, "What Are Man's Basic Needs?"; Dr. Walter Albersheim, scientist, "The Miracle of Law"; and Dr. A. A. Taliaferro, clergyman, "The Mystic in a Modern World." . . . There were review classes for all Degrees; color demonstrations; an allegory; a Colombe installation; the Emperor's mystical demonstration; and a Rosicrucian wedding. The wedding principals were Frater Raymond Lamar McCorvey and former Colombe Patricia Kay Hille. . . . Conventioners were also instructed in "The Pattern of the Future" by Frater William Whittington, a treaty expert of the United States Department of State.

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Several events during the convention were offered in Spanish—among them temple convocations with the Supreme Secretary, Frater Cecil A. Poole, the guest speaker at one; the allegory; class review sessions; a science demonstration, and a forum. Participants in the forum were:

Soror Pilar Arriaza, Past Master, Alden Lodge, Caracas, Venezuela;
Soror Rosa de Toledo, Past Master, Luz de AMORC Lodge, Santurce, Puerto Rico;

Frater Sergio Sanfeliz Rea, Inspector General for Venezuela;
Frater Pedro J. González, Francis Bacon Lodge, San Francisco, California;
Moderator: José Troncoso of AMORC staff, San Jose.

* * *

Those from outside the United States attending the convention came in largest numbers from Canada although the Mexican delegation was large. Central, South America, and the Middle East were also represented.

Within the United States, Texas again scored the most. The Southern States as a whole were better represented than formerly, with members registered from Alabama, Florida, Georgia, Louisiana, North Carolina, and Tennessee.

* * *

Convention visitors were greatly aided in finding their way easily around Rosicrucian Park by a simple map of the Park included with every registration booklet.

* * *

Soror Frieda Hernández of Tokyo enroute to Mexico stopped briefly in Rosicrucian Park during convention. Here she found an unexpected opportunity for genuine service. Dr. G. A. Pardo of Caracas, Venezuela, in San Jose for a few days, was on his way to Tokyo. A conference with Soror Hernández proved immensely helpful to him in providing needed information.

* * *

An unregistered but distinguished group of arrivals at convention time were five mummies, three thousand years away from their Egyptian birthplace. They are to be permanently located in the Rosicrucian Egyptian, Ori-

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ental Museum. Making up the group are a woman, a priest, a cat, and two crocodiles.

* * *

In 1956, those who attended the international convention banquet saw a film devoted to Leonardo da Vinci, 15th century Italian artist and scientist, known as the supreme example of Renaissance genius. His concern with universal principles led him to mastery in painting, sculpture, mechanics, and engineering.

This year, during convention, the Rosicrucian Museum displayed some thirty working models of Leonardo's inventions, constructed by Dr. Roberto A. Guatelli. This exhibit furnished layman and scientist alike with a breathtaking glimpse of basic principles first practically and successfully applied four hundred years ago and still utilized in our mechanistically advanced era although in a somewhat refined form.

Leonardo is a significant and challenging symbol of aspiring man. He stands forever as a reminder of what man may become when he enters into the fullest realization of his potentialities.

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In its bulletin for July, Vancouver, British Columbia, Lodge announced an interesting first—a lodge convocation for those participating in the Hierarchy meetings. Those eligible to attend were notified that the temple had been reserved for the occasion and a dinner in the auditorium scheduled earlier. Forty-three fratres and sorores responded.

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June 14 was a happy day in the household of the Grand Master of the Order in Italy. On that day, Soror Casara gave birth to a son. There are already three daughters but this is the first son.

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Everyone is increasingly aware of the need for a general over-all protective program against damage from the misuse of forces liberated by the disintegration of matter. Rosicrucians will be gratified that one at least of their number is actively concerned with preventive measures. She is Soror Clemencia Garcia Villasmil, a radiation physicist. In cooperation with the Venezuelan

Ministry of Health and the Pan-American Sanitary Bureau, she plans a year of study in the United States with a view to setting up a Central Office of Radiation Protection in South America.

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According to an item in the *Norfolk Virginian-Pilot*, Johan Franco was accorded standing ovations on the two successive nights when capacity audiences in Rotterdam, Holland, heard the Rotterdam Philharmonic Symphony present his "Virgin Queen's Monologue" and "Fantasy for Cello and Orchestra." From Frater Franco himself it is learned that his Fifth Symphony entitled "The Cosmos" will be recorded by Composers Recording. The separate movements carry the intriguing designations: "The Beginning; The Stars; The Planets; Earth and Man."

Further news: at Haarlem, near Amsterdam, on September 4, the North Holland Philharmonic Orchestra will perform Franco's "The Cosmos." Both Eloise and Johan Franco will be present at this event.

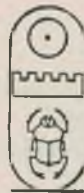
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One day last June, a quiet-mannered philosopher of 82 walked into the Digest Editor's office. He said, "If the Ciril Vejtasa I met in Vienna sixty years ago was your uncle, then I remember him well. I watched him in Vienna in a hard struggle with the wrestler Schmelling—which lasted three hours. He was the smaller of the two men but had pluck and terrific endurance."

This mild-mannered gentleman was George Hackenschmidt, author and lecturer, who in his youth was the world wrestling champion recognized everywhere as the Russian Lion.

To the Editor, Uncle Ciril was only a photograph—a young man with flexed muscles and many medals, but he was her uncle and a hero. At one time he competed in Vienna for the title "Champion of Europe," including a belt with a medal. He lost in that struggle to Schmelling; and Schmelling lost in turn to the Russian Lion, George Hackenschmidt. This was the same Hackenschmidt who now sat so philosophically composed in her office.

She remarked that among the first letters from Austria after World War



I her father learned that Uncle Ciril was no longer among the living. The Lion confessed that he had followed Uncle Ciril's career for some time before losing knowledge of him.

On this very day, however, the mail had brought something which curiously recalled that long-past day in Vienna. Hackenschmidt took from his pocket a newspaper clipping in Russian. There was a photograph of the young Russian Lion wearing the belt and medal for

which both he and Uncle Ciril had competed.

▽ △ ▽

Mr. Butch is not the first canine visitor to Rosicrucian Park but he is among the most individual and well-mannered. The constant companion of Dr. Ruth W. Emerson of Daytona Beach, Florida, Mr. Butch, who is of Whippet and Manchester lineage, was both friendly and reserved, a credit to his associate and a joy to all who met him.

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Amazing Prophecy by a Philosopher

By RALPH M. LEWIS, F. R. C.



ONE of the Greek philosophers, who laid the foundation for theories of the physical universe—in fact, for the Atomic Age—was Empedocles, 5th century B. C. At a time when men's minds were struggling to free themselves from the theogonic conception of creation, Empedocles envisioned the world centuries in advance of his time. He attributed to a future science, and to man's eventual mastery of nature, various phenomena that, in his time, were believed to be only within the power of the gods.

Though all that Empedocles predicted is not yet an accomplished fact, it casts its shadow upon the horizon. Modern science is now inductively approaching

what Empedocles deductively presaged nearly 2500 years ago.

Here is what Empedocles saw through the veil of time and related in one of his famous poems:

"And thou shalt learn all the drugs that are a defense against ills and old age . . . Thou shalt arrest the violence of the weariless winds that arise and sweep the earth, laying waste the cornfields with their breath; and again, when thou desirest, thou shalt bring their blasts back again with a rush. Thou shalt cause for men a seasonable drought after the dark rains, and again after the summer drought thou shalt produce the streams that feed the trees as they pour down from the sky. Thou shalt bring back from Hades the life of a dead man."

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SUPREME TEMPLE CONVOCATIONS

Convocations in the Supreme Temple for members of all Degrees will resume on Tuesday, September 23, and continue through the fall, winter, and early spring months. All members residing in this area or visiting Rosicrucian Park are cordially invited to attend these special weekly convocations and enjoy the ritual and the special discourses. Convocations will begin promptly each Tuesday evening at 8:00.

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ROSICRUCIAN RALLIES

Many Lodges and Chapters are actively preparing programs for their fall Rallies and you are cordially invited. These regional conventions provide the opportunity for members to meet with other Rosicrucians, hear discourses, participate in experiments, rituals, and other activities. Active members are welcome.

The individual program of each Rally will, of course, vary; however, from the listing below, you will find the name of the Lodge or Chapter sponsoring a Rally, the dates of the Rally and the place it will be held or where you may inquire for more information. Make plans now to attend the Rally most convenient for you.

Detroit, Mich.—The Great Lakes Rally sponsored by Thebes Lodge, Detroit, Sept. 19 to 21 will be held at the Women's Federation Bldg., 616 Hancock W., Detroit. The Supreme Secretary, Cecil A. Poole, will be one of the principal speakers. For further information write to Mrs. Lauretta L. Larsen, Rally Secretary, 14287 Robson Ave., Detroit 27.

Toronto, Ont.—Toronto Lodge will sponsor its annual Rally at the King Edward Hotel in Toronto, Sept. 27 and 28. The Supreme Secretary, Cecil A. Poole, will be one of the principal speakers. For further details, write to Peter Maydan, Rally Chairman, 11 Somerville Ave., Toronto 9.

South Bend, Ind.—May Banks-Stacy Chapter will hold its annual Rally at the Pick Oliver Hotel, Sept. 14. Details may be obtained from the Rally Chairman, Harold H. Hosford, 3614 Mishawaka Ave., South Bend 15.

Cincinnati, Ohio—The Tri-State Rally sponsored by Chapters in Cincinnati, Columbus, Dayton, and Indianapolis will be held at the Hotel Metropole, 609 Walnut St., Cincinnati, on Oct. 10 to 12. The Grand Master, Rodman R. Clayson, will be among the principal speakers. For further information, write Rally Chairman, Mrs. Lillian Kueck, 8243 Daly Road, Cincinnati 31.

New York, N. Y.—The annual New York Rally of New York Lodge will be held on Oct. 4 and 5 with morning sessions at the Lodge, Fisk Bldg., 250 W. 57th St., Suite 814, and afternoon sessions at the Park Sheraton Hotel. Among the principal speakers will be the Grand Master, Rodman R. Clayson. For details write the Rally Chairman, Max E. Hodge, 596 Edgecombe Ave., New York 32.

Boston, Mass.—Johannes Kelpius Lodge will sponsor a one-day Rally, Oct. 5. For further information, write William B. Sullivan, Lodge Secretary, 389 Woburn St., Lexington 73, Mass.

Pittsburgh, Pa.—First Pennsylvania Lodge will sponsor its eleventh Rally Oct. 18 and 19 at the Lodge, 615 West Diamond St., North Side, Pittsburgh 12. For details, write to Charles Lambert, Rally Chairman, at the Lodge address.

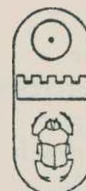
Los Angeles, Calif.—The Southern California Rally sponsored by Lodges and Chapters in Southern California is scheduled for Oct. 18 and 19, at the Hollywood Masonic Temple. This year's principal speakers will include Frater J. Duane Freeman, Member, AMORC Board of Directors, Frater Joel Disher, AMORC Literary Research Department, Frater Erwin Watermeyer, Director of the AMORC Technical Department, and Soror Adelina Graham, Director of the AMORC Latin-American Division. For further information, contact the Rally Chairman, Charles R. Miller, Hermes Lodge, 148 North Gramercy Place, Los Angeles 4.

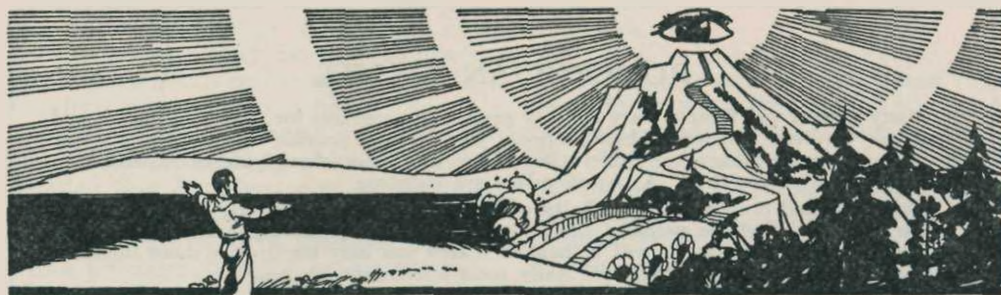
Seattle, Wash.—Michael Maier Lodge will sponsor the Pacific Northwest Rally to be held at their Lodge, 1431 Minor Ave., Wintonia Hotel, Seattle, Oct. 10 to 12. Frater Arthur C. Piepenbrink, Grand Regional Administrator, will be among the principal speakers. For further information, contact the Rally Chairman, Helen Schillreff, 725 N. 92nd St., Seattle.

St. Louis, Mo.—St. Louis Chapter will sponsor a Rally Oct. 18 and 19 at the Chapter in the Roosevelt Hotel, St. Louis. The Grand Master, Rodman R. Clayson, will be the principal speaker. For further information, write to Thomas H. I. Johnson, Rally Chairman, 1024 N. Curran Ave., Kirkwood 22, Mo.

Minneapolis, Minn.—Essene Chapter will sponsor its fall Rally at the Drake Hotel, Oct. 4 and 5. Frater Arthur C. Piepenbrink, Grand Regional Administrator, will be the principal speaker. For further information, write to Clair B. Marshall, Secretary, Essene Chapter, Route 2, Lakeville, Minn.

Portland, Ore.—The annual Rally sponsored by the Enneadic Star Lodge will be held at the Lodge, 2712 S. E. Salmon, Portland, Oct. 4 and 5. For details, write to Rally Chairman, H. R. VandeBogart, at the above address.





Spaciousness of Soul

By MARY MCGOWAN SLAPPEY



WE think much about space, but little about the spaciousness of living, the greatness of soul. Inner peace can be like a beautiful meadow of flowers nourishing and enriching our lives so that we may stand strong for our ideals in these times of crisis.

The universal mind is a frontier still only partially explored. We need not reach for the moon to find the answers. The answers are here with us behind the gates of learning, pounding on our minds in every star-beat and every wave-ripple. The support of the universe, with its God and great souls, is ours. The way to many stars was charted before we were born on this whirling globe called *earth*.

Part of the answer may be revealed in an ancient Greek vase found at the bottom of the sea or in a culture never-remembered but uncovered in archaeological finds. Slowly the puzzle becomes plain.

Yet some of the histories were lost or never written. Not all precious manuscripts have been preserved on sheep-skin and found in ancient caves. Were the inhabitants of Atlantis sometimes, like ourselves, oppressed with the sense of time closing down like a roof? Did they want to paint, to write, to live, to work before too late? Did some of them escape on magic skyborne ships through strange rainbow portals at the green light of dawn?

Yes, we live in an age when we are looking outward and upward, spaceward, but not always Heavenward.

With all the vast considerations of

millenniums of time and light which travels 186,000 miles a second and takes thousands of years to reach anywhere, there are still infinitesimal considerations. Somehow in the heart of an atom is held great potential; and somehow from a grain of mustard seed comes the faith to remove a mountain of despair.

In the new machine age, it is no longer the inch that counts but the mill. the ion—the fraction of fractions so small the human eye can no longer see, the sound so far away the human ear can no longer hear. On the other hand, we have the shrill note that becomes too great a strain on the eardrum designed only for music by our Creator. We are living in an age of contrasts.

In all this living, we must remember the value of the individual, of the human heart, the divine personality incarnated here, the reality of spirituality which can make us more than creatures bound by food and cold and frustration. We must give the human spirit a chance to soar too. What good is it to go around the world, or the universe, in a sealed cage if one sees nothing? We can find a little universe in microcosm in our very garden. Thoreau traveled far in his garden and Alfred Tennyson wrote to a small flower:

*Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all,
in my hand,
Little flower—but if I could
understand
What you are, root and all,
and all in all,
I should know what God and
man is.*

Blake saw, and so did all the great souls before us. The veils of mysticism but make us see clearer, and we can share in the golden light of "transcendence" of which Emerson philosophized. All light will soon become more significant, even the light reflected in the merest drop of water which gives sustenance to the water-lily lotus of ancient wonder and captures somehow the radiance of all the pink or blue sunset. We ourselves can become a part of the light, become finders of understanding—come out of our dark caverns into the gardens of light. Any snowflake can reveal fathomless lace patterns reflecting nature's scope of magnificence.

Above the Union Station in Washington, D. C., is quoted the passage: *You can not bring home the wealth of the Indies unless first you take the wealth of the Indies with you.* This truth might well be over the Library of Congress also.

Any mind may become enriched through study that leads to understanding. Here then is the teacher's true function.

As a teacher I have seen wonderful transformations in the classroom. A butterfly from a chrysalis, a snowy morning asparkle with nature's riches of diamonds, a tree newsprung in fairy bloom—all these are delights for lyric poets, creative artists, or makers of melody. These I recognize as a part of the splendor of living. Yet, I have seen students come to my classroom timid and afraid, unlearned, hope untapped, and potential abilities unrealized.

I have seen students too poor to buy books, too rich to appreciate life, too flamboyant to shut a door without slamming it, too mentally disturbed to look away from the wall, too timid to speak out in class to spell the simplest word. Yes, I have seen all of these arriving on the first day. But none of them is as big a problem for the teacher as the one who trusts neither himself nor any teacher, who meets friendliness with bitterness and kindness with grumbling.

To my classroom have come the colored, the white, the Oriental—rich, poor, timid, self-destructive—and then, in a few weeks, with Divine help, there has come transformation.

The timid one is now at ease in recitation, even leading a program or di-

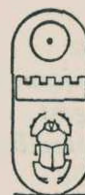
recting a play. The noisy girl comes in quietly. The economically poor student has at last been able to get a part-time job to earn money for needed books. The pampered rich student has begun to explore the riches of learning. The mentally disturbed no longer looks only toward the wall but is becoming my friend. The girl whose hair was flying away on the first day is now well groomed and a leader. The girl from a foreign land dares to speak out loud in the new English. It is my class—their class. We all love it because we all are working together.

How have these transformations been accomplished? Through kindness and subtlety; through strategy and hard work. Every good teacher will know what I mean. One gets so absorbed in a student's problems, he forgets his own. As to the student, I have seen the grumbling one grudgingly admit there must be something to the teaching because it seems to work. The victory is begun when he begins to take responsibility and can be trusted to turn the tape recorder on and off. This interests him because he likes music and did not know it could help with his learning to type. Then he discovers he can write an intelligent paper on classroom comfort, ventilation, and the like. A book from the teacher's library list finds its way under his arm—and soon we have a boy no longer interested in shuffling his feet and breaking up the class.

This sort of transformation can be accomplished. However, teachers need the help of administrators to keep classes small enough and equipment effective enough to make such therapy possible.

The poor speller can now pass a spelling test, and so progress is made from day to day. No more remarkable perhaps than spinning a novel from mere words in a dictionary, or knitting a sweater from a simple ball of yarn! Yes, perhaps, more remarkable because human material is basically excellent material. Humans are teachable, habit forming; they can be helped, influenced to fulfill individual gifts, to become spiritually, morally, and mentally great—true to the best.

My schoolroom was a place of sunshine and sometimes of laughter. The



students worked hard not because I was pushing them, but because a door had opened to an attractive world of learning. They had become self-starters. They were exploring libraries and research materials. Low ceilings were gone. The horizons were increasing. The high-vaulted white rainbow radiance of many mansions was in sight. They had never studied this way before because no one had taken the key and opened the door before their eyes.

I have no children. Yet, these were mine because they had caught my own excitement and enthusiasm for learning. A girl whose world had been the picking of cotton was now looking into National Geographic Magazines and studying the great map on the wall. A girl already on an interesting job or new from a far land was enriching the knowledge of the whole group by sharing some of her own experiences. So much for my classroom. Though I face that one no more, the seeds still grow. The students are making good, because they have learned to ask questions, to think for themselves, and to ever seek truth.

This is what is meant by spaciousness of soul. It would be foolish to build a house for a person six feet tall with a door which was only four. To enter, he would have to stoop. Without spaciousness of soul, we are in just such a predicament. It has been written that without vision, the people perish. Lunatics were supposed to have come from focusing only on the moon. In our quest for outer space, let us not forget the inner space—the vision of the

physical eye, as well as the mental and the spiritual—which can lead us onward and upward to our highest goals.

With big ideas alone, we are Don Quixotes chasing a windmill, going around in our circles which are perilously near to the moon-madness of old. For what is it but vision which leads plodders to purposeful beings in a universe which is big enough for us to stand as tall and be as great in heart and soul as was intended by our Creator God? Better to reach the stars with a poet's mind than to scale them through science and then turn blind to their wonders.

As the flowers reaching upward to light, even beneath a blanket of snow, delight our gardens, so dreams can be turned into happy deeds to light not only our own lives but those of others. We do not need to be fenced in or cooped up. We can have spaciousness of soul. A beautiful Nautilus shell, whenever I hold it admiringly, reflects the poem by Oliver Wendell Holmes, and his dream of "more stately mansions." And did not Shelley write:

*Heaven's light forever shines,
Earth's shadows fly:
Life, like a dome of many-
colored glass,
Stains the white radiance of
Eternity.*

We do not have to wait to discover this radiance in some miracle planet of outer space. Spaciousness of soul, with its greatness of vision, is ours for the asking even now.



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See *January, April, July,* and *October* issues for complete listings.



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DELEGATES TOUR SIGHTS

Members and delegates from throughout the world attended the 1958 International Rosicrucian Convention. At left, Deanna Brophy, Rosicrucian staff member, is pointing out a replica of an Egyptian tomb, in the Museum of the Order, to Emma Ruiz (middle) of Cuba and to O. B. R. Lobig Clarus of Caracas, Venezuela. Many delegates from Latin America were in attendance.



INTERNATIONAL GATHERING

In pleasant conversation between sessions at the International Rosicrucian Convention held in San Jose are from left: Robert W. Wentworth, Grand Councilor for the New England States; Gloria Gonzales of San Francisco; Samuella Shaver of Montgomery, Texas; and Richard Howard of Auckland, New Zealand. Dozens of members of the nearly 1000 in attendance from the four corners of the world had opportunities for informal group discussions while meeting on the common ground of mutual interest.

Egyptian Temple Lamps

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An old legend about these Egyptian lamps states that because the lamps were hung in a sacred place where the prayers of men were offered and the powers of the gods invoked, there was imparted to them a strange influence, which affected the lives of all who came within the rays of light they shed. A wish made while one was being touched by a ray of light from a mystic temple lamp would come true. Thousands journeyed to the temples that had these ornate, strange lamps. Although we relegate such beliefs today to bygone superstitions, we must still admire the splendid workmanship of these temple and sanctum lamps of Egypt.

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Supernatural!

The World of Mysterious Phenomena

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declared sacred. He has revealed the secret of organic functions and measured the forces of mind—now, breathlessly, he tears at the veil which conceals the nature of life itself. Will this be his crowning achievement—or his utter annihilation?

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